

LETTER

FROM

An English Reformed Quaker

To his Friend in Scotland of the same Perswasion.

With the Answer and Reply thereunto.

MY Friends, I once shewed my self bent and contriv'd for your Principles; yea not only so, but esteem'd you the only Apostles of our Land: But being now by the Grace of God convinced of your evil Practices, Extraneous Opinions, and Erroneous Ways, I cannot but in Conscience tell you the reasons why I now leave and depart from your Society; and am assur'd, that no well grounded person in the Principles of Reason, and even those of your own Faction will discommend me therefor: And a serious and impartial tryal of these few following Reasons, the multiplicity of words being vainly, I propos'd to the things intended: And it is this.

1st That, Whether we do ye owe the Scriptures to be the Word of God, or if ye doe owe them to be such, yet not withstanding, whether ye deny part of them. But *Secondly*, If we owe them the Power, for we cannot charge them with such a defection from the Scripture, as we do charge you with; for ye owe part of your Translation, and other part thereof ye deny, notwithstanding, by the curse that is pronounced against Adders to the Scripture, for Perverse them, which saith, *Curse is to him that addeth or taketh from the Scriptures, for he shall be made of the Blessing of the Lord.*

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But the *Papists* they owne their whole Translation, and addeth nothing thereto, nor pareth nothing therefrom; yet that part of the Scriptures which ye owne, ye altogether misconstrue, and take it in as literal a sense, as if the Scriptures were not at all mystical; But if we take them in so literal a sense, they shall seem contradictory the one part thereof to the other. As for example, *when our Saviour was accused and mocked by the high Priests and Elders, he answered nothing; and when he was beat in the high Priest's Hall, he checked his smiters, saying, If I have spoken evil, bear witness of the evils; but if well, why smitest thou me?* Which places conform to the Literal sense thereof, seem contradictory as aforesaid.

Secondly, I shall treat upon *brotherly love*, as the first part of your misconstructions, instituted by our Saviour himselfe in that Chapter of that Epistle of St. Paul directed to the *Ephesians*, *Verse 2*. Which saith, *Walk in love, even as I have loved you.* But I understand not what sort of lovethis can be of yours, that suppose a man should beat you, scandalize your honest name and reputation, defraud you of your goods, and seek to invade your persons, yet ye will not at all reprove him; whereas God himselfe expressly commanded the contrary, saying, *Leviticus 19. 17. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*, and Christe own Warrant for reproof in the above-cited place: But the right Interpretation of *brotherly love* is, before ye avenge your self of your Neighbour, rather suffer a double injury, remitting your Cause to God, who, saith St. Paul, *Rom. 12. 19. Vengeance is mine, and I will repay it.*

Thirdly, Quartus, Whether or not ye deny the two Sacraments? I know by my own Experience that ye do so. I shall begin with the First, *viz. Baptisme*, which serves *10. For washing and purifying us from our sins, Mark 16. 19. 20. A Sign and Seal for ingrafting us into Christ, Gal 3. 27.* And Christe own Warrant for it, saying, *Go ye*
thorow

through all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghost.

Fourthly, Ye deny also the Lords Supper; therefore I shall speak a little to that Point likewise, which is this, *viz.* We have Christs own Warrant for it, 1 Cor. 11. 23, 24, 25, 26, which saith, That the same night wherein he was betrayed he took bread, and after he had given thanks, brake it, and said, Take ye, eat ye, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my blood, which is shed for the sins of many; this do ye as oft as ye drink it in remembrance of me, &c.

Fifthly, What say ye anent not giving Thanks for your daily Food; Christ was not of your mind, for he gave Thanks when he brake Bread, as is expressly set down in the above-cited place. I would only ask you, whether you merit any such thing at Gods hands, or not? If ye do not, then consequently ye are the most ungrateful people in the World, who will not so much as give God thanks for your sustenance.

Sixthly, What say ye anent Womens Preaching, I find one express Word to the contrary, 1 Timothy 2. 11. 12. Suffer not a Woman to Teach, but to be in silence, and learn with all submission, &c. As likewise, ye suffer all Persons to Preach, although never so Illiterate: Whereas the contrair is exprest, in *Dent.* 17. chap. 9. 11, 12, and 13. verses. As also the Word of GOD is to be preached by those that are sufficiently Gifted.

Seventhly, Ye deny giving Honour to any Person; But Jacob was not of your Opinion, when he met with Isaac, he embraced, and saluted him, and fell on his neck, and kissed him, *Gen.* 33. chap. and verse 4.

*Answers to that Letter presented by some of the
Clergy against us.*

Friend

YE talk, that ye once was a Man bent upon our Principles
and counted us as ye say your selves; the only
Apostles of our Land; and ye say, that ye came but
to depart from our Society; upon the account of some few
alleged Errors, of our Profession, which thou hast Summed up
in a Sheet of Paper, and in the Conclusion of it, thou tellest us:
That if we abide in this Diabolical Opinion of ours, thou can
likewise do us other thing than Wols in Lambs Skins; and a
Monger that destroys all that is Sacred both in Heaven and Earth,
and Tears all to Pieces, in Order to Salvation; By which Sen-
tence and Expression of your Folly, thou hast committed an high
Sin against God, and hast put a shame upon that Opinion which
thou dost profess; as if we could ascend up unto Heaven, and take
it by force, ~~if we may so speak~~ and thou likewise sayest, that
we are this day an Angel of Light, and to Morrow a Beelzebub:
which Expression, ought rather to be spoken against your selves,
than against us, for ye are always Various in your mind, and can
never content your selves with one and the same Principle, but
alters many things in the same; whereas we are the same Church
to day that we were a thousand years since; As also ye say, that
suppose a Man should beat us, scandalize our honest Name and Re-
putation, and defraud us of our Goods, &c. We will not at all
reprove him; Whereas we have Christ our Saviour his own ex-
ample for the same, as is evident, and clearly appears in that 27.
chap. of his Gospel, written by St. Matthew, 12, 13, and 14 verses

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of that Chapter; which says, *That when he was accused, and mocked of the high Priests and Elders, he answered them nothing* Sec. And in like manner, in that Fifth Chapter of St. Matthew at 13. v. of that Chapter, he sayeth, *Whosoever shall smite thee on the right cheek, turn to him the other also.* And ticklike, ye charge us with defection from the Scriptures, and calls us worse than the *Papists*, because ye say, we owne part of your Translation, and denye other parts thereof, but they owne their whole Translation, which speaks forth evidently against your selves; and by the same means ye prove your selves worse than them; I say no more, but with you may turne you from your folly, and turn you to the good old way, and we shall be one People, as there is but one Shepherd.

Your Affured Friend

to-day that we were a thousand years since? As also ye say, that
 alters many things in the same; whereas we are the same Church
 under constant your selves with one and the same Principle, but
 stand against us, for ye are always Varied in your mind, and cast
 which Exposition, ought rather to be looked against your selves,
 we need as day an Angel of Light, and to Morrow a Star, which
 it by force. If we may suppose, I and thou likewise sayest, that
 thou dost protest; as if we could ascend up into Heaven, and take
 sin against God; and thus put a Name upon that Opinion which
 exceedeth the command of your Tolly; thou hast committed in this
 and Tolly will to proceed in Order to Salvation; By which
 Motion, the contrary all this is scarce, both in Heaven and Earth.

chap. of his Gospel, written by St. Matthew, 10: 13, and in verse sample for the same, as is evident, and clearly appears in that ex-
reprove him; Whereas we have Christ our Saviour his own
question, and defend us of our Goods &c. We will not at all

A Reply to the above-written Answer.

First when I set Pen to Paper, and Complied my last Treaty in form of a Letter, by which is a short View of some few Errors of that Sectary called *Quakers*, but if I have past any thing in it, I hope the Reader will be Candid, and Judge Discreetly of the same, considering the Indisposition of the Author, and I thought now it should be laid open to the View of the whole World, but by reason of an confused and insignificant Answer which I have received, made and composed by some of their own Faction, not proceeding orderly, but first coming to the Conclusion, and then to some few Paragraphs thereof, whereby they may get some little shadow of Scripture as they pretend to, albeit *strict loquendo in sacris prophetis*, we shall find the Places which they have cited *literal sensu sumpsit* monstrous, (if I may so speak) as is above specified, therefore I have been forced to add this following Reply, wherein still (by Gods Grace and Assistance) I shall orderly proceed, and add the Replies following.

As to the 6th Paragraph, Which is the Doctrine of Non-Reprouation; Ye say, That ye have our Saviour Christ his own Example and Warrant therefore; which is holden as a part of your Religion, it will make the Scriptures contradictory the one part thereof to the other; as for Example, *When our Saviour was accused, abused, and tormented by the High-Priests and Elders, he answered them nothing*; and when he sayeth, *whoever shall smite thee on the right cheek, turn to him the other also*, notwithstanding when he was smitten in the High-Priests-Hall, he checked and reprov'd his Smitters, saying, *If I have spoken evil, bear witness of the evil; but if well, why smitest thou me*; which places seems contradictory to the other, conform to the Literal Sense thereof; but *strict considerando*

derando & figurative loquendo eadem significant, as is above rehear-
ed.

As to the second, ye say, That ye can destroy nothing that is
Sacred, neither in Heaven or Earth. Whereas by your evil ways,
ye draw others from the Faith, and Delude your selves, and thereby
by heaps up Wrath against the day of Wrath to fall upon your
selves, and add Fuel to Hell's Fire.

Thirdly, Ye say that ye were the same Church 1200 years since
that ye are yet, whereas the Error, which have risen up in the
Church, which ye do teach, the Mass, the Sacraments not come in at
the six Century, neither was the Church ever governed by 1200
years.

Fourthly, Ye say we Confute our selves in this Point, That
ye are worse than the *Rapists* because ye do not permit our Transla-
tion and denyes another paraphrased in *Trinitate*. Thus
saying the *Rapists* have a Translation, although it may be different
from ours, yet once the whole therein contained, in that respect
they are better; but ye denying part of your Translation, and an-
other part thereof denying, ye do much more than they in that
respect. But seeing every Person, though never so illiterate, doth
Confute your Errors, I wish the *Eastern Church* should have your
(seeing I can prevail nothing) to wallow in your *Idolatry*, and
I Protest, and take God to be my Witness, I would by the Grace
and Assurance of God have reclaimed you, and did endeavour to
as in me lay to heal your Back-slidings, but ye have instruction and
refused to be informed, and so I fear, that this Word is fulfilled
on you, which sayeth, *Herkes in flib, let him be flib flib*.

ten in the High-Priests-Hall, he checked and reproved his
disciples, saying, If I have spoken evil, bear witness of the evil; but if
not, witness that I have spoken well. I will be glad to hear of
the other, conform to the literal sense thereof; but first con-